imam BUKHARI

his life & works

Maulana Ahmad Ali

IMAM BUKHARI : His Life & Works

First Published : Rajab 1420 H (October 1999)

Published By:

Al Ma'hadul Islami
40 Greaves Street
Bradford
West Yorkshire
BD5 5PE

Telephone : 01274 575600

By Maulana Ahmad Ali

CONTENTS

CHAPTER ONE

CHAPTER TWO

CHAPTER THREE

CHAPTER FOUR

CHAPTER FIVE

CHAPTER SIX

Introduction

All praise be to Allah, Lord of the worlds. Peace and blessing be upon our Prophet Muhammad (S) and on his family and companions.

"We have undoubtedly sent the Reminder and We will truly preserve it."

(Al Qu'ran, Surah al Hijr, 15:9)

The above is an ayat from the Qu'ran in which Allah promises the believers that the Divine guidance that has been sent to them through the Prophet (S) will be preserved. Most readers of this verse will guess that by "Reminder" Allah is referring to the Qu'ran but many will not appreciate that this also means the Sunnah of the Prophet (S). By Sunnah we mean the way of life of the Prophet (S), consisting of his sayings, actions and silent approvals.

"Beware! I have been given the Qur'an and something like it......."

(Abu Dawud)

This means that neither the Qur'an or the Sunnah can be seen as independent sources of Divine guidance, rather they exist together, each explaining the other.

It is not the aim of this booklet to elaborate on the preservation of the Qur'an, but it sufficient to say that we can witness the living proof of this preservation every time we go to the Masjid and hear the Imam lead the salaat and know that not one letter of what he is reciting has been changed ever since the Prophet (S) was sent the Qur'an via the Angel Jibraeel (AS).

However, the history of how the Sunnah was preserved is even less well known. The rest of this chapter deals with some brief information on how the Sunnah was preserved and introduces one of the major personalities involved.

Imam Bukhari's name is known to most Muslims wherever they live, but if they were prompted about his contribution most would only know that he was associated with books on hadeeth and even then they would be unsure about what a hadeeth was.

We have mentioned that the preservation of the Qu'ran can be seen all around us, but how did the Muslims through the ages preserve the Sunnah which had become fragmented and could so easily have been lost? The answer to this is that Allah created Muslims in all times who dedicated their lives to the propagation and preservation of Islam by collecting and compiling books on hadeeth.
A hadeeth is a saying, action or approval of the Prophet (S). These were recorded in written form or memorised because they contained the Sunnah of the Prophet (S). A hadeeth in Arabic generally means any narration but in Islamic terms it means anything that gives us information about the Sunnah of the Prophet (S).

The preservation of the Sunnah of the Prophet (S) started in his lifetime. There are various narrations about how certain companions (Sahaaba) of the Prophet (S) would write down certain actions of his or sayings. However after the death of the Prophet (S), the only way to refer to his Sunnah for the Sahaaba was to refer to each other about what they needed to know. Naturally some Sahaaba were more knowledgeable than others, having spent more time with the Prophet (S) .
These Sahaaba through their actions and words would relay the Sunnah to the people who had not met the Prophet (S). The people who had not met the Prophet (S) but had met the Sahaaba were called the Tabi'un (R) (the successors).
These Tabi'un (R) would in turn relay the Sunnah to each other by quoting the Sahaaba they had heard it from. However this meant that if a Tabi'un was relating a hadeeth he or she had to be very careful because they could misquote or attributed to the Prophet (S) something he had not said.

"Whoever intentionally attributes a lie against me should prepare his seat in the fire."

(Bukhari)

To safeguard themselves and to prove that what they were relating was genuine people would not only relate the hadeeth but also the chain of people it had been transmitted through. For example, a man who had heard a hadeeth from a Tabi'un (R) would know the name of the Sahaaba (R) who had related it to him and whether that Sahaaba (R) had heard it or seen it first hand from the Prophet (S) or whether it had come through other Sahaaba (R) first.

A Hadeeth Is Made Up Of Two Parts

If you were to read a book containing just hadeeth you would see that a hadeeth has two main parts.

(1) The first is the **isnad** (chain of reporters). This gives the details of the list of people who were involved in relaying the hadeeth usually starting with the Sahaaba (R) who first narrated it all the way to the person relaying it to the collector.
(2) The second is the **matn** (the text). This is the actual words of the hadeeth.

It is worthwhile remembering that the text is useless if the chain is unreliable, i.e. it contains someone who is a liar because then you cannot be sure that the hadeeth is true.

As mentioned above this naming of the human chain of narrators was just as essential as the content of the hadeeth because it verified to people that what they were hearing was not false. This in turn posed a challenge because with time the Sunnah was being related in hadeeth that had an ever growing list of narrators in the chain starting with the Sahaaba (R) who was relating it all the way down.

The Science Of Hadeeth

The problem was exacerbated further as turmoil spread through the land of the Muslims and evil people began to fabricate hadeeth. The collectors of hadeeth (the muhadeetheen) decided that to combat the liars and the innovators in the religion, they would only take hadeeth and record them if all the people in the chain of the hadeeth were known to be reliable. In turn this meant that criteria had to be put into place as to how to judge reliability and to check peoples stories so that fabricated hadeeth were not being taken as genuine ones.

What evolved form this was the science of hadeeth. This involved the collection and analysis of hadeeth regarding their veracity. This was not done at any one time but over a gradual period by many key figures. There was no standard terminology used but in general the principles used were the same all over. One of the more prominent muhadeetheen to emerge was Imam Bukhari.

He was to prove to be such a good collector and analyst of hadeeth that his name would be mentioned whenever hadeeth were discussed. Not only did he produce a body of work that would propagate and explain Islam, but he also produced one masterpiece which soon became the book by which other compilations of hadeeth were measured. In time, his book known as the Sahih al Bukhari was recognised by the entire Muslim Ummah as the most authentic book after the Qu'ran.

The next chapter will try to go some way towards explaining who Imam Bukhari was in more detail and how he came to compile such a book.

CHAPTER ONE

Lineage

Imam Bukhari is known as Amirul Mumineen fil Hadeeth (Leader of the believers in hadeeth).
His full name was Abu Abdullah Muhammad bin Ismaeel bin Ibraheem bin Bardizbah.

He was born after the Jummah prayer on the 13th of Shawwal in 194H in the city of Bukhaara which is now in the country of Uzbekistan.

(Mukadamah Fathul Bari)

Imam Bukhari's (R) Upbringing

There have been very few households in history in which the father and child were Scholars of hadeeth. Imam Bukhari was fortunate to be born in one such household. His father was not only knowledgeable in hadeeth but also a very successful business man. At the time of his death he said, "In my entire wealth there is not a single dirham of haram and nor is there a single dirham acquired from anything which I had doubt in (about whether it was haram or not)."

(Mukadamah Fathul Bari)

Imam Bukhari's father died while he was still a child. This meant that he grew up an orphan. Though at a disadvantage, this did not stop him from becoming one of the greatest scholars of hadeeth of all times if not the greatest, as his mother spent all the money they had inherited on her child's education.

His mother like his father was pious, god fearing and very close to Allah (T). It is reported Imam Bukhari lost his eyesight in early childhood and the doctors at the time were unable to cure him. His mother

didn't lose hope and constantly prayed to Allah (T). She was reported as saying that "I cried so much that I thought my kidneys would burst." One night she saw the Prophet Ibraheem (AS) in her dream saying to her, "Because of your constant supplication, Allah (T) has returned the eyesight of your child." She immediately went to her child Muhammad bin Ismaeel and found that his eyesight had been restored.

(Mukadamah Fathul Bari)

Education

It was the custom of the time that children memorised the Qur'an first and then moved onto studying Arabic and other Islamic knowledge. So like most of the children of that era Imam Bukhari memorised the Qur'an before the age of ten. When Imam Bukhari was asked when he began seeking the knowledge of hadeeth he replied, "I was inspired to memorise the hadeeth at the age of ten."

(Tarikh Baghdad)

Early Days

Imam Bukhari relates, "As a child I would attend the circles of the jurists of Marw and I was too shy greet them with salaam." Once one of the teachers asked, "How many hadeeth have you written today?" I replied, "two" those that were present began to laugh. A sheikh from amongst them said, "Do not laugh at him as it is possible one day he will laugh at you."

(Imam Bukhari / Shaykh Kamil Muhammad)

Small Genius

Imam Bukhari began to attend the hadeeth circles of Imam Dakhilee. An example of Imam Bukhari's maturity was illustrated in an incident that occurred whilst he attended one of these circles.

Imam Dakhilee was teaching hadeeth when he made a mistake in relating the chain. He said, "Sufyan from Abu Zubair from Ibraheem." Imam Bukhari at the time a child of eleven spoke, "Oh so and so, Abu Zubair does not relate from Ibraheem." Imam Dakhilee on seeing that the speaker was a child who perhaps was deceiving him reproached him. Imam Bukhari replied, "If you do not believe me go and look at the original script if you still have it." Imam Dakhilee went and looked at the original and found it to be as Imam Bukhari had said. To test Imam Bukhari, Imam Dakhilee asked, "Tell me, how should it be?" Imam Bukhari replied, "It is Zubair bin Adee from Ibraheem." Imam Dakhilee took the pen of Imam Bukhari and rectified his mistake.

(Tarikh Baghdad)

Until the age of sixteen he learned under the scholars of his locality and memorised the books of Ibn al Mubarak, Waki, the fiqh of Abu Hanifa and everything related to it. Then in 210 H he went to Hijaz (which comprises Makkah and Madinah) with his mother and brother for the Hajj.

(Tarikh Baghdad)

After Hajj his mother and brother Ahmad returned while Imam Bukhari remained and studied under scholars like Abul Waleed al Azruki and Abdullah bin Yazeed and al Humaide.

It was here that his teacher Humaide had a dispute with somebody regarding some hadeeth. His teacher on seeing Imam Bukhari said, "He will decide." The argument was presented, Imam Bukhari on seeing that his teacher was right ruled in his favour.

At the age of eighteen he left for Madinah and studied under masters like Mutarrif bin Abdullah, Ibraheem bin Hamza and others. It was here that he wrote his books Qadayas Sahaaba wat Tabi`een and At Tarikh al Kabir next to the Prophet's (S) grave.

Journeys For Hadeeth To Different Corners Of The Globe

It is only fitting that we also mention the sacrifices and the efforts made by Imam Bukhari in travelling extensively for learning hadeeth.

Journeying for the acquisition of hadeeth began at the time of the Prophet (S). The Sahaaba (R) and their successors made extensive journeys for learning hadeeth. Sometimes they would travel thousands of miles for just one hadeeth. Hazrat Jabir bin Abdullah travelled all the way to Egypt for one hadeeth.

Hazrat Jabir bin Abdullah relates, I received a hadeeth from a man who had heard it from the Messenger of Allah (T). I bought a camel, tied my saddle on it, and after one months journey reached the country of Syria. The narrator of the hadeeth was Abdullah bin Unais. I asked the door keeper to inform him that Jabir was at the door. He asked, "Abdullah's son ?" I said, "Yes." Hearing this he came to be in the condition that some of his clothes were coming under his feet (owing to haste). He threw his hands around my neck and I threw mine around his. Then I said to him, "There is a hadeeth that I have received which I believe you heard from the Messenger of Allah (T) regarding Talion. I was afraid lest you should die or I might die before hearing this hadeeth from you personally." Abdullah then related the hadeeth for him.

Hazrat Abdullah bin Adee travelled to Iraq for just one hadeeth. Hazrat Abdullah bin Adee has stated that a hadeeth reached him from Hazrat Ali. He says, "I felt afraid that if Hazrat Ali died, I would not find that hadeeth with anyone else. So I undertook a journey and presented my-self before him in Iraq."

Yahya bin Ma'in would say, "There are four types of people who never become mature in their life, among them is he who writes down

hadeeth in his town and never makes a journey for this purpose."

(Fathul Mugeeth)

Hafiz Ibn Hajr writes, after returning from Makkah Imam Bukhari travelled to all the scholars of hadeeth of the cities it was possible for him to journey to. Imam Dhabi has mentioned Balkh (a city in Khuraasan and today in Afghanistan), Naisapur (a city of Khursaan today in Iran), Rai (situated in Iran), Baghdad, Basra, Koofa, Madinah, Wasit (a city between Koofa and Basra), Damascus, Askalam (situated in Palestine), Hims and others.

Imam Bukhari himself says, "I journeyed to Shaam, Egypt and Jazeerah twice, to Basra four times and resided in Hijaaz Makkah and Madinah for six years and I do not know how many times I visited Koofa and Baghdad to visit the people of hadeeth.

(Mukadamah Fathul Bari)

Once Imam Bukhari for the acquisition of hadeeth went to some man, upon presenting himself at the man's house he saw that the man was trying to capture his wayward horse by holding the corner of his cloak in such a way as if there was food in it. The horse on seeing this returned and the man was able to catch it. Imam Bukhari on seeing this asked, "Was there really food inside the corner of your cloak?" The man replied, "No, it was a trick to catch the horse." Imam Bukhari replied, "I will not take from one who lies and deceives horses." And returned without asking him about the hadeeth.

(Nuzhat ul Majalis)

CHAPTER TWO

His Teachers

Imam Bukhari made extensive journeys for the acquisition of hadeeth thus studied under hundreds of sheikhs. He himself says, "I wrote hadeeth from more than 1000 sheikhs."

(Tarikh Baghdad)

A few are listed:

Makkah
Abul Waleed Ahmad bin Muhammad al Azruki, Abdullah bin Yazeed al Mukri, Ismaeel bin Salim, Abu Bakr Abdullah bin al Zubair and others.

(Khulasah)

Madinah
Ibraheem bin al Munzir al Hizami, Mutarrif bin Abdullah, Ibraheem bin Hamza, Abu Thabit Muhammad bin Ubaidullah, Yahya bin Qaz'ah and others.

(Khulasah)

Shaam
Muhammad bin Yusuf al Firyabi, Abu an Nasr Ishaaq bin Ibraheem, Adam bin Abi Iyaas, Abul Yaman al Hakam bin Nafih.

(Khulasah)

Bukhara
Muhammad bin Salaam al Baikandi, Muhammad bin Yusuf, Harun bin al Ashath.

(Khulasah)

Marw
Ali bin al Hasan bin Shakeek, Abdaan bin Uthman, Muhammad bin

Mukatil.

(Khulasah)

Balkh
Makki bin Ibraheem, Yahya bin Bishr, Muhammad bin Abaan, Hasan bin Shuja' and others.

(Khulasah)

Naisapur
Yahya bin Yahya, Bihsr bin al Hakam, Ahmad bin Hafs and others.

(Khulasah)

Rai
Ibraheem bin Musa.

Baghdad
Muhammad bin Isaa, Muhammad bin Sabik, Ahmad bin Hambal and others.

(Khulasah)

Basra
Abu Asim an Nabil, Safwan bin Isaa and others.

(Khulasah)

Koofa
Ubaidullah bin Musa, Abu Nuaim, Ahmad bin Yaqoob and others.

(Khulasah)

Egypt
Uthman bin Salih and others.

Jazeerah
Ahmad bin Abdul Malik al Harani, Ahmad bin Yazeed al Harani and others.

(Khulasah)

Wasit
Saeed bin Sulaiman and others.

(Khulasah)

Students

Imam Bukhari had thousands of students, sometimes twenty thousand at a time would attend his circles.

(Tarikh Baghdad)

A few that became masters are listed.

1) Muslim bin al Hajjaj (Imam Muslim).

2) Abu Isaa Muhammad bin Isaa (Imam Tirmidhi).

3) Abu Abdur Rahman Ahmad bin Shuaib an Nasai (Imam Nasai)

4) Abu Hatim ar Razi

5) Abu Zurah ar Razi.

6) Abu Bakr bin Kuzaimah.

7) Imam Darami.

Muqalid Or Mujtahid

The ulama differ in whether Imam Bukhari was a mujtahid or muqalid. There are two opinions.

First Opinion

He was a muqalid and not a mujtahid. The ulama of this opinion then

differ on which Imam he followed Imam Subki, Abu Asim al Ibadi and others have said he was a Shafiee.

(Tabakatus Subki)

Qadi Ibn Abu Ya'ala and others have said he was a Hanbali.

(Tabaka tul Hanabalih)

Second Opinion

Imam Bukhari was a mujtahid himself and didn't follow any of the 4 Imams. Sheikh Ibn Taymiyyah says, "That Imam Bukhari was an Imam in fiqh who made Ijtihaad."

(Fatawa Ibn Taymiyyah)

Allamah Nafees ud Deen Sulaiman bin Ibraheem says, "Imam Bukhari was an Imam and mujtahid just like Abu Hanifa, Shafiee, Malik, Ahmad, Sufyan Thawri and Muhammad bin al Hassan."

(Mukadamah Lami ud Dirare)

Sheikh Muhammad Anwar Shah al Kashmiri says, "In my opinion Imam Bukhari was a mujtahid and he did not make Taqleed of anyone."

(Fathul Bari)

Muhammad Badri Alam al Mirtahi says, "Know that Imam Bukhari was a mujtahid and there is no doubt in it."

(Mukadamah Fathul Bari)

Sheikh Muhammad Zakariya says, "According to my research and findings Imam Bukhari was a mujtahid."

(Lami ud Dirare)

Imam Bukhari (R) And Imam Ahmad bin Hambal(R)

Every time Imam Bukhari visited Baghdad he would stay in the company of Imam Ahmad.

(Tarikh Baghdad)

However, he has narrated only a few hadeeth from Imam Ahmad in Sahih al Bukhari and according to Hafiz Ibn al Hajr he has only directly narrated two from him. The reason for this was that in many of his journeys he benefited from the teachers of Imam Ahmad like Ali Ibn al Madenee thus Imam Bukhari related from his teachers and not Imam Ahmad.

(Fathul Bari)

Circles In Basra

Basra shook when Imam Bukhari visited it and thousands came to meet him. Yusuf bin Moosa relates, I was in the Central Mosque of Basra when I heard a proclaimer proclaiming, "Oh the people of knowledge Muhammad bin Ismaeel has arrived." They went to meet him and I also followed. We saw a young man praying behind one of the pillars. After he finished people gathered around him and requested he should benefit them by holding a circle for Imla (Dictating hadeeth). Imam Bukhari accepted thus the proclaimer proclaimed for the second time that Imam Bukhari has arrived and he will hold a circle tomorrow. Thousands of scholars and jurists assembled and took their places. Before he began he said, "Oh the people of Basra, I am a young man and you have requested that I relate hadeeth, I will narrate such hadeeth the narrators of which are the people of this city and you do not posses these hadeeth." The people were amazed to hear this. He then began to relate the hadeeth.

(Mukadamah Fathul Bari)

Extraordinary Memory

It is reported that Imam Bukhari as a child would attend the hadeeth circles of the Masters of Basra with his companions. When the masters recited the hadeeth his companions would write them down but Imam Bukhari would just sit and listen attentively and didn't write a single word. This irritated his companions but they remained patient. After a few days of seeing that Imam Bukhari had a made a habit of it, frustrated they said, "Why do you attend the circles if you do not write the hadeeth?" Imam Bukhari remained quiet. There after his companions began to pester him everyday. One day they exceeded the limit Imam Bukhari said, "Show me what you have written." They had written about 15,000 hadeeth. It is related that Imam Bukhari recited every single hadeeth from his memory to the extent that they began to rectify their books by his memory.

(Tarikh Baghdad)

It is related that he would look inside a book once and by just reading it once he would have memorised it.

(Mukadamah Fathul Bari)

Sulaiman bin Mujahid relates I was in the company of Muhammad bin Salaam al Baikandy. He said to me, "If you had come slightly earlier you would have seen a child (referring to Imam Bukhari) who has memorised 70,000 hadeeth." He says I went to look for him, when I met him I asked, "Are you the one who claims that he has memorised 70,000 hadeeth." He replied in the affirmative, "and more."

(Mukadamah Fathul Bari)

Imam Bukhari said, "I have memorised 100,000 Sahih hadeeth and 200,000 hadeeth that are not sahih and the hadeeth that I have recorded in my book I chose from 600,000 hadeeth."

(Tarikh Baghdad)

Ja'far bin Muhammad al Qattan says, I heard Muhammad bin Ismaeel saying, "I wrote hadeeth from more than a thousand masters and from each more than 10 000 hadeeth. I do not have a single hadeeth but I know (memorised) its chain."

Test In Baghdad

When the masters of Baghdad heard about his extra-ordinary memory power they also decided to test him. Baghdad at the time was not only the capital of the Islamic world but also housed many institutes of learning which were to make important advancements in the fields of philosophy, mathematics, medicine and astronomy.

For example the state of the worldly knowledge was such that in Baghdad alone at the time it was estimated that there were more than 900 certified doctors. The state of the Islamic knowledge was such that it was the cradle of ilm with a profusion of scholars residing there.

When Imam Bukhari arrived the scholars of Baghdad took 100 hadeeth and changed their chains and text. They appointed 10 men and gave each man 10 hadeeth to recite unto him. On the day of the test all the scholars of different fields took their places and thousands left their work and came to watch. The first man came and recited his first hadeeth, Imam Bukhari replied, "Not known to me." Those that knew this was a test realised that Imam Bukhari had understood the case while the general impression was that Imam Bukhari's knowledge was very meagre and his memory was very bad. All ten men came and recited the hadeeth appointed to them. The only words on Imam Bukhari's lips were, "Not known to me." When all 100 hadeeth had been recited he called the first man and said, "This was the first hadeeth you recited." He recited his hadeeth, pointed out the mistakes and then recited the hadeeth correctly. Imam Bukhari did this with all 100 hadeeth. The people acknowledged his excellent memory.

(Tarikh Baghdad)

The author of Mirqaat has written that the most amazing thing was that Imam Bukhari remembered the 100 hadeeth they had recited in the order they had recited them with deliberate mistakes and then rectified their mistakes though he himself had just listened to the hadeeth once.

(Mirqaat)

Test In Samarkand

When the masters of Samarkand heard about his excellent memory they also decided to test him. 400 hundred scholars of hadeeth gathered and mixed the chains of hadeeth. They put the chain of Shaam into the chain of Iraq, the chain of Iraq into Shaam, the chain of Haram into the chain of Yemen and they questioned him for nine days but failed to find a single mistake.

(Mukadamah Fathul Bari)

CHAPTER THREE

Sacrifices For Knowledge

It is common knowledge that to master anything commitment and sacrifice are the main conditions. The Qur'an itself says, "For those who strive hard in our cause we will surely guide them."

(Surah al ankaboot)

Sleepless Nights

Imam Bukhari sacrificed everything to acquire the knowledge of hadeeth. There was no such thing as rest or working days and sleeping nights. Muhammad bin Abi Hatim relates, every time I travelled with Imam Bukhari for the sake of hadeeth we would normally sleep in the same room except some times in midsummer. I would see him wake up 15 to 20 times in one night. Every time he woke up he would light the lamp by flint, make some mark on certain hadeeth and then sleep.

(Tarikh Baghdad)

Desperate Times

In spite of inheriting a lot of money and being a very successful businessman he spent every penny on hadeeth to the extent that once he was forced to sell his clothes.

It is related that once Imam Bukhari didn't attend the hadeeth circles for many days. His colleagues shocked at his absence went to visit him, they found him in his house virtually naked only wearing pyjamas. He had sold his clothes for the sake of hadeeth, his companions collected money and purchased clothes for him.

Living On Leaves

Some times because of no food he would live on leaves of wild plants. Imam Bukhari relates, "In one of my journeys to Adam bin Abi Iyyas my money finished and thus because of no food I began to eat leaves of plants and I never informed anybody about it. On the third day somebody whom I didn't know came to me and gave me a bag full of money and said spend it on yourself."

(Tabakatus Subki)

Abul Hasan relates, once Imam Bukhari was ill, a sample of his urine was taken and presented to the doctors. The doctors on seeing the sample said, "It resembles the water of some of the Christian priests which did not eat curry." Imam Bukhari agreed and said, "I have not eaten curry for 40 years."

(Mukadamah Fathul Bari)

Penniless

In one of his journeys for hadeeth he embarked on a ship with 1000 Dinar. One of those on board began to associate with him and to show great respect for him. Imam Bukhari naturally befriended him and after a few meetings told him about the 1000 Dinar. All of a sudden one morning the very same man woke up crying, shouting, slapping his face and tearing his clothes. The people shocked at his behaviour asked the reason for behaving in such a manner. He informed them that his bag containing 1000 Dinar had been stolen. They began to search everybody on board one by one. Simultaneously Imam Bukhari took the bag and threw it inside the ocean. Everybody was searched including Imam Bukhari but the bag was not found, therefore he was reproached for lying. When they disembarked the man came to Imam Bukhari and asked what he had done with the money. Imam Bukhari replied, "I threw it inside the ocean."

"How have you managed to remain calm and patient in spite of this

great loss." the man asked, Imam Bukhari said, "How ignorant, are you not aware that I have spent all my life compiling the hadeeth of Rasullullah and the world knows that I am a very sound and trustworthy narrator. How can I subject myself to a false accusation of stealing. This wealth (of trustworthiness and good moral character) which I have acquired throughout my life should I have wasted it for a few Dinars?"

(Al Fawaid ad Diraree)

Love For The Qur'an And Sunnah

No matter how intelligent a person is and the sacrifices he makes to acquire the knowledge of hadeeth he cannot become a master or benefit from his knowledge without acting upon this blessed knowledge. The great master of hadeeth Waki bin al Jarah would say, "If you wish to memorise the hadeeth then act upon it."

(Tadribur Rawi)

That is why the Imams spared no effort in acting upon their knowledge. There are between 30,000 and 40,000 hadeeth in Musnad Ahmad. Imam Ahmad says, "I have not written a single hadeeth but acted upon it to the extent I came across a hadeeth that the Prophet (S) was treated by cupping and he gave the cupper one Dinar thus (following the Sunnah) I was also cupped and gave the cupper one dinar."

(Tadribur Rawi)

Imam Bukhari following the footsteps of the great masters before him tried his utmost to bring the Qur'an and Sunnah in to every aspect of daily life. Archery was the Sunnah of Prophet (S) we find that Imam Bukhari to act upon this particular Sunnah would go to the open fields and practice. Muhammad bin Abi Hatim relates, "In all the years I have spent with him to my knowledge he has only missed the target twice."

(Mukadamah Fathul Bari)

He further relates, once while in Firbar we went to a place called Babul Fursah to practice archery. During practice one of Imam Bukhari's arrows accidentally hit the pillar of the bridge damaging the pillar. He dismounted, took out the arrow from the pillar, stopped practising and returned. On the way back he told me to go to the owner of the bridge and tell him we were responsible for damaging the pillar and we would be grateful if he would give us permission to replace it or pay for the damage. The bridge belonged to Humaid bin al Akdar. He said to me, "Give my salaam to Imam Bukhari and tell him I am willing to sacrifice everything I possess for him. He is forgiven." On receiving his message he became very happy and gave 300 Dirham as charity in the path of Allah (T) and recited 500 hadeeth onto the poor and travellers.

(Mukadamah Fathul Bari)

Our beloved Prophet (S) participated in digging the trench in the battle of Khandak, likewise when building the mosque he helped the Sahaaba (R) to carry the stone. Imam Bukhari trying his best to follow the Sunnah of Prophet (S) built a hostel on the outskirts of Bukhara for travellers. On seeing this many people gathered to help him. Imam Bukhari following the Prophet (S) himself would carry the bricks. When the people stopped him and said, "We are sufficient for this work." He would reply, "This is what will benefit me."

(Mukadamah Fathul Bari)

CHAPTER FOUR

Piety And Asceticism

Imam Bukhari would say, "I have never Backbitten since I have known back biting is Haram."

(Mukadamah Fathul Bari)

Abdullah bin Muhammad relates, I was once with Imam Bukhari in his house, his slave girl entered and knocked the ink pot which was in front of him. He asked, "Do you not look where you walk ?" She replied very arrogantly, "If there is no space to walk where shall I walk ?" Imam Bukhari instead of reproaching her spread his arms and said, "Go I have freed you." It was said, "Oh Abu Abdullah she made you angry yet you in turn did a good deed and freed her." He replied, "I made my nafs happy because of what it had done." Instead of cautioning her he decided to caution himself.

(Mukadamah Fathul Bari)

Once Imam Bukhari acquired some merchandise. The very same evening some merchants came and offered 5000 dirhams in profit for the goods. Imam Bukhari told them that he will think about it and inform them tomorrow. Next day some other businessmen came and offered 10 000 dirhams in profit for the goods, Imam Bukhari refused and sold the goods to those that came in the evening, and said, "I know you've offered more but I had the intention last night to sell the goods to those that came in the evening thus I did not want to break my intention."

(Tarikh Baghdad)

Muhammad bin Abu Hatim relates, I heard Imam Bukhari saying to Abu Ma'shar ad darir, "Forgive me, Oh Abu Ma'shar."
"From what?" he asked. Imam Bukhari replied, "You related a hadeeth once and through excitement and joy you were rocking your head, looking at you I began to smile."

"You are forgiven Oh Abu Abdullah." he replied.

(Imam Bukhari by Abdul Ghani Abdul Khaliq)

Imam Bukhari relates, I never spoke about the world or worldly things but began by praising Allah (T).

(Tabakatus Subki)

His Mercy

One of Imam Bukhari's client's owed him a large amount of money and did not intend to pay it back. While Imam Bukhari was in Firbar he received the news of his clients arrival in Amul. His companions told him to go to Amul and demand the money but Imam Bukhari refused and said, "It is not a good idea that we frighten him." When it came to his clients knowledge he left Amul and went to Kawarzam. This time his companions said, "It is best that you go to the governor of Amul and tell him to write a letter to the governor of Kawarzam to arrest him." Imam Bukhari however refused to take any help from the governor thinking that the governor may later on ask for favours and thus he may be forced to sell his deen because of dunya. Imam Bukhari's companions spoke to the governor of Amul without his permission and the governor in turn wrote a letter to the governor of Kawarzam. When Imam Bukhari was informed he became very angry and said to them, "Please do not pity and sympathise with me more than myself." Imam Bukhari immediately wrote a few letters to his companions in Kawarzam telling them not to say anything to his client. His client meanwhile had returned and was now intending to go to Marw. Some merchants informed the Sultan, he was arrested and on the verge of being punished when Imam Bukhari yet again came to the help. Finally his client agreed to pay back 10 dirhams a year though he owed him 25,000 dirhams.

(Mukadamah Fathul Bari)

Love For The Qur'an

Imam Hatim relates, Imam Bukhari's companions would gather on the first night of Ramadan and he would lead them in prayer. He would recite twenty verses in every Rakah and would do this in every rakah until he finished the Qur'an. Every night before dawn he would read between a third of the Qur'an thus finishing a Qur'an every third night. He would read one Qur'an every day finishing at the time of Iftaar (breaking fast) and every time he finished the Qur'an he would say a prayer which was accepted.

(Mukadamah Fathul Bari)

Respect For The Qur'an

Imam Bukhari was once invited to somebody's orchard. When it was time for the Zohar prayer he led those that were present in prayer and then began to perform nafl salaat. After finishing his prayer he lifted his shirt and said to one of his companions, "Have a look is there anything in my shirt." He found that his back was red and swollen as a wasp had stung him 16 to 17 times. One of them asked, "Why didn't you come out of Salah the first time it stung you?" He replied, "I was reciting a Surah and I was enjoying it so much that I didn't want to cut it short."

(Tarikh Baghdad)

Respect For The Masjid

Muhammad bin Mansoor relates, we were sitting in Imam Bukhari's circle when one of those present took out a splinter from his beard during the lesson and threw it on the floor of the masjid. The narrator says, "I saw Imam Bukhari looking at him and at those present, when nobody was watching he took out the splinter and put it in his sleeve. When he left the masjid I saw him take it and throw it on the ground."

(Tarikh Baghdad)

Preparing For Jihad

Muhammad bin Abu Hatim (while he and Imam Bukhari were in Firbar writing kitabut tafseer) relates that he saw Imam Bukhari lying down one day. Imam Bukhari whilst recording hadeeth had overworked and tired himself that day. Muhammad said, "Oh Imam I have heard you claim that since you matured you spent all your time with knowledge, what knowledge is in this lying down." He replied, "We are near the border and very tired and I feared the enemy may attack thus I thought it is best we rest and be prepared. If the enemy attacked we would be agile and have the strength to fight."

CHAPTER FIVE

Sincere And Charitable

Imam Bukhari was very charitable. Muhammad relates, Imam Bukhari would hold the hands of the needy from amongst the students of hadeeth and give them between 20 to 30 dirhams without anybody knowing.

(Imam Bukhari / Shaykh Kamil Muhammad)

Muhammad relates, I saw Imam Bukhari many a time give a man a bag containing 300 dirhams (I know this because the man himself informed me afterwards). The man wished to pray for him but Imam Bukhari told him to change the topic so that nobody knows that he has given him money.

(Imam Bukhari / Shaykh Kamil Muhammad)

Muhammad relates, I once purchased a house for 920 dirhams. Imam Bukhari called me and said, "I would like you to go to Nuh bin Abu Shadad and bring a thousand dirhams for me." I did as he asked. He gave me the 1000 dinar and said, "Pay off the house." I accepted and thanked him.

(Imam Bukhari / Shaykh Kamil Muhammad)

Children

Mulla Ali Qari, the author of Mirqaat has written that Imam Bukhari had no children.

(Mirqaat)

Imam Bukhari (R) And The Governor Of Bukhaara

Imam Bukhari after Naisapur returned to Bukhara. People came out three miles to receive him. He resided in Bukhara and began to hold hadeeth circles in the masjid. His reputation grew day by day and the fame of his teachings led to thousands flocking from all over the land to attend his lectures. On seeing this the Governor Khalid bin Ahmad Az Zuhali requested that Imam Bukhari should come specially to his house and teach him and his children the Imam's books Sahih al Bukhari and At Tarikh. Imam Bukhari refused, knowing that it would be difficult for a person to stay firm on the religion whilst associating with Kings or Governors. Imam Bukhari sent a message, "I will not disgrace the knowledge of Hadeeth nor will I take it to the doors of Kings." Then the governor requested, "If you do not wish to come to the palace then give private lessons to the governor in which the general public are not allowed to attend." Yet again Imam Bukhari refused as this was the knowledge of hadeeth in which everybody was equal and nobody had priority or preference over anybody. He sent a message to the governor, "If you are in need of this Knowledge then attend the circles in the house or the masjid. If this does not suit you then you are the governor so stop me from holding these circles, then at least I have an excuse on the day of Judgement as I personally will not hide the knowledge of hadeeth." This clear refusal angered the governor and he plotted to expel him.

(Tarikh Baghdad)

The Plot

Due to the fact that people loved Imam Bukhari and to expel him without a valid reason was impossible the governor instructed Huraith bin Abil Waraqa and a few of his companions to accuse Imam Bukhari of such a thing that would rouse anger and bitter feelings in the hearts of the general public towards Imam Bukhari. A very delicate problem at

the time was regarding the words of the Qur'an, are they Makhlooq (created) or not?. They took advantage of this delicate problem and accused Imam Bukhari of holding the opinion that the words of the Qur'an are Makhlooq, and they spread this rumour. Not aware of the reality the people on hearing this rumour became puzzled and upset at Imam Bukhari. The governor achieved his aim and Imam Bukhari was expelled. Imam Bukhari knowing that the governor was behind this plot and he was the cause of preventing him from teaching the Hadeeth of Prophet (S) prayed against them. "Oh Allah (T) show them in themselves and their families what they intended with me." After a few days his prayers were answered, the governor was tortured and imprisoned and he later died in prison.

(Tarikh Baghdad)

To Baikand

Imam Bukhari left Bukhara for Baikand. However the false accusations spread in Bukhara reached Baikand before him and it disunited the people of Baikand. The people of Baikand after this rumour divided into two groups, there were those still in favour of Imam Bukhari and those that turned against him. When Imam Bukhari came to know of this dispute he decided it was not appropriate to reside there. Simultaneously the people of Samarkand came to know of Imam Bukhari's problematic arrival in Baikand. They requested that the Imam should honour them by settling in Samarkand and teaching hadeeth there.

(Tarikh Baghdad)

To Samarkand

The Great Imam left Baikand for Samarkand. On the way he passed by his relatives in Khartang. While in Khartang he was informed that the false rumours had spread in Samarkand and now the people of Samarkand like those of Baikand had divided into two groups. Imam

Bukhari prayed to Allah (T), "Oh Allah (T) the world in spite of its vastness has become tight so raise me unto thee."

(Tarikh Baghdad)

His Death

After this initial disagreement the people of Samarkand finally agreed that there was no reality behind this rumour. They promptly insisted that Imam Bukhari should come to Samarkand, Imam Bukhari accepted the invitation. Galib bin Jibraeel says that Imam Bukhari put on his turban and wore his khuffain (leather socks) and took around twenty steps. Then he said, "Leave me I am very tired and weak." They left him, he prayed to Allah (T), lied down and died in this state. Perspiration kept on flowing from his body until he was bathed and shrouded. He died on the night of Eid ul Fitr at the age of sixty two and was buried after the Zohar prayer in Khartang.

(Tarikh Baghdad)

Diffusion Of A Sweet Smell From The Grave

When Imam Bukhari was buried a sweet smell better than musk diffused from his grave and it remained for days. People began to take the earth for blessing and good fortune thus a wooden fence was erected and it was enclosed.

(Tabakatus Subki)

Praying For Rain

Once there was a drought in Samarkand and the people prayed for rain but it would not rain. A pious man came to the Qadi of Samarkand and said, "It is my opinion that you take the people to the Imam's grave and pray to Allah (T) for rain, it is possible it will rain." The Qadi took the people to his grave and the people prayed and asked Allah (T) for rain, crying and using Imam Bukhari as their waseelah. It rained so much that people were forced to remain in Khartang (the place of Imam Bukhari's grave) for seven days. Nobody was able to get to Sa-

markand due to the rain, even though there are only three miles between Khartang and Samarkand.

(Tabakatus Subki)

Imam Bukhari (R) And The Prophet (S)

Abdul Wahid bin Adam relates, "I saw the Prophet (S) in my dream with his companions standing at a certain place. I greeted him with salaam and he replied. I asked, "Who are you waiting for Oh Messenger of Allah (T)?" He replied, "Muhammad bin Ismaeel al Bukhari." After a few days I received the news of Imam Bukhari's death, I looked into the time of his death and found that he had died exactly the same time I had seen the Prophet (S) in my dream."

(Tarikh Baghdad)

Muhammad bin Yusuf says, "I saw the Prophet (S) in my dream. He asked, "Where are you going?" I replied, "To see Muhammad bin Ismaeel." He said, "Convey my Salaams to him."

(Tarikh Baghdad)

Muhammad bin Yusuf relates, I saw Muhammad bin Ismaeel al Bukhari in my dream walking behind the Prophet (S). Every time the Prophet (S) lifted his foot and took a step, Imam Bukhari put his foot on that place.

(Tarikh Baghdad)

CHAPTER SIX

Masters Opinion's Regarding Imam Bukhari (R)

1) Abu Bakr bin Abi Shaiba and Abdullah bin Numair's opinion.
"We have never seen anybody like Muhammad bin Ismaeel "

(Mukadamah Fathul Bari)

2) Abdullah bin Ahmad bin Hanbal opinion and Imam Ahmad's.
" Khursaan has not produced anybody like Muhammad bin Ismaeel."

(Tarikh Baghdad)

3) Bundaar's opinion.
"Nobody has entered Basra that knows hadeeth better than our brother Abu Abdullah."

Muhammad bin Ibraheem al Bushanjee relates, I heard Muhammad bin Bashaar (Bundaar) saying, "Nobody has visited us like Muhammad bin Ismaeel."

(Tarikh Baghdad)

Hashid bin Ismaeel relates when I was in Basra and I heard the arrival of Muhammad bin Ismaeel, Bundaar said, "Today the master of the jurists has arrived."

(Tarikh Baghdad)

The worlds Huffaz are four Abu Zurah in Rai, Darami in Samarkand, Muhammad bin Ismaeel in Bukhara and Muslim in Naisapur.

(Tarikh Baghdad)

4) Abu Ammar Hussain bin Huraith's opinion.
"I have not seen anybody like him, it is as if he was created for hadeeth."

(Mukadamah Fathul Bari)

5) Mahmood bin Nadr's opinion.
"I visited Basra, Shaam, Hijaaz, Koofa, and their Ulama. Every time Muhammad bin Ismaeel was mentioned they gave preference to him over themselves."

(Tarikh Baghdad)

6) Yakoob bin Ibraheem ad Doraki's opinion.
"Muhammad bin Ismaeel is the jurist of this Ummah."

(Mukadamah Fathul Bari)

7) Abu Ja' far al Musnadi's opinion.
"The Huffaz of hadeeth of our time are three, Muhammad bin Ismaeel, Hashid bin Ismaeel and Yahya bin Sahl."

8) Rajah al Hafiz's opinion.
"The superiority of Muhammad bin Ismaeel over the Ulama is like the superiority of men and women. He is one of Allah's (T) signs walking on earth."

(Tarikh Baghdad)

9) Saleem bin Mujahid's opinion.
"If Wakee, Ibn Uyaina and Ibn al Mubarak were alive they would be in need of Muhammad bin Ismaeel."

10) Qutaibah's opinion.
"If Muhammad bin Ismaeel was from amongst the Sahaaba (R), he would be a sign."

(Mukadamah Fathul Bari)

11) Ibn Khuzaimah's opinion.
"I have not seen anybody beneath the heaven that knows the hadeeth better than Muhammad bin Ismaeel."

(Mukadamah Fathul Bari)

12) Muslim bin al Hajjaj's opinion.
"Nobody detests you except one who is jealous, I testify that there is

nobody like you on the earth."

(Mukadamah Fathul Bari)

Hakim relates from Muhammad binYakoob saying that I heard my father saying, "I saw Muslim bin al Hajjaj in front of Imam Bukhari questioning him in the manner of a child."

(Tarikh Baghdad)

Muhammad bin Hamdam relates Muslim bin al Hajjaj came to Imam Bukhari and said, "Let me kiss your feet, Oh teacher of teachers and leader of Masters of hadeeth and the Doctor of the illa of hadeeth."

(Mukadamah Fathul Bari)

13) Abu Amr Ahmad bin Nasr al Kaffaaf's opinion.

"Muhammad bin Ismaeel knows hadeeth better than Ishaq bin Rahwi and Ahmad bin Hanbal twenty times. Who ever says anything bad about him then I curse him 1000 times."

(Mukadamah Fathul Bari)

14) Abu Hatim ar Razi's opinion.

"Khurasaan has not produced a hafiz of hadeeth better than Muhammad bin Ismaeel and nobody from there has visited Iraq more knowledgeable than him."

(Mukadamah Fathul Bari)

15) Imam Daramee's opinion.

"I have seen Ulama in Haramain, Hijaz, Shaam and Iraq and I have not seen anybody from amongst them that has gathered (memorised) more hadeeth than Muhammad bin Ismaeel."

(Mukadamah Fathul Bari)

His Works

Imam Bukhari compiled many books some of which perished while some remain.

1. Qadayas Sahaaba wat Tabieen.
2. Raful Yadain.
3. Qirat Khalful Imam.
4. Khalq Afal Al Ibad.
5. At Tafsir al Kabir.
6. Al Musnad al Kabir.
7. Tarikh Saghir.
8. Tarikh Awsat.
9. Tarikh Kabir.
10. Al Mabsut.
11. Al Wuhdan.
12. Asami as Sahaaba.
13. Al Hibah.
14. Al Ashriba.
15. Al Jami al Kabir.
16. Ad Duafa.
17. Birr al Walidain.
18. Al Adab al Mufrad.
19. Al Fawa'id.
20. Al Kuna.
21. Al Ilal.
22. Sahih al Bukhari.

Imam Bukhari's (R) Most Famous Work Is Sahih Al Bukhari

While the Imam was in Mecca one of his teachers was the great scholar Ishaq bin Rahwai. During one of the gatherings Ishaq bin Rahaway made a comment which was to have a profound effect on him.

Imam Bukhari relates, I was in the company of my teacher Ishaq bin Rahaway when he said, "If only one of you would compile a small book containing authentic hadeeth concerning the Prophet (S) and his Sunnah." These words had an effect on me so I began to compile a book which would contain only authentic hadeeth.

(Tarikh Baghdad)

It is also related that another reason that the Imam decided to compile a book of hadeeth was that after a gathering the Imam had a dream. Imam Bukhari relates, "I had a dream in which I saw the Prophet (S). The Prophet (S) was sat down in front of me and I was waving a fan to keep the flies away from him. From this dream I concluded that I should be the one to compile a book of the hadeeth of the Messenger of Allah (T) and defend his Sunnah, just like I defended him against the flies in my dream."

Compilation Of Sahih Al Bukhari

Ibn Salah writes that the full title of his book is "Al Jami al Musnad As Sahih al Mukhtasar min umur Rasulillahi wa Sunanihi wa Ayyamihi" which means "An epitome containing all types of authentic musnad hadeeth concerning the Prophet (S), his Sunnah and his wars."

(Mukadamah)

There are many reasons why Imam Bukhari decided to compile a book only containing authentic hadeeth in the format that he did.
Ibn Hajar writes that one of the reasons why Imam Bukhari decided to compile a book containing only authentic hadeeth was that he found that the books before him contained not only Sahih (authentic) but also da'eef (weak) hadeeth and were arranged in various ways. He decided that the book he would compile would not be of variable quality but would survive the strictest and most rigorous examinations. This

intention to put out the best that he could resulted in a book that is regarded as a masterpiece of scholastic research that has not been bettered by anyone.

Books before Imam Bukhari were generally written and compiled in three different ways.

1) Masaneed. These are books of hadeeth which are not compiled in accordance with issues in Law. The only criteria is to collect hadeeth of a certain companion in one place regardless of whether they are authentic or not. The compilers differ in arrangements of the names of the companions and there is not one specific method of arranging the names. Some of the books are arranged alphabetically, some according to regions and some according to a certain tribe.
An example of this type of book is the famous work of Imam Ahmad which is called Musnad Ahmad.

2) Books written on one particular subject. The compiler would choose a particular subject, for example Hajj. All the hadeeth he had regarding this particular subject he would record them in this book regardless of whether they were authentic or not. The legal decisions of the Sahaaba (R) and the Tabieen (R) were also included.
An example of this type of book is the book of Hasan al Basri in which he compiled hadeeth containing explanations and commentaries of the Holy Qur'an.

3) Books divided into many chapters. Each on a particular subject such as Salaat, Fasting, Hajj etc. Again each chapter would contain the hadeeth relating to it regardless of whether they were authentic or not. These books also contained legal decisions of Sahaaba (R) and Tabieen (R). An example of this type of book is Al Abwaab of Imam Sha`bi.

Imam Bukhari's book could be described as being in the format described in part (3) above, but differed in that it was more authentic

than all the compilations of hadeeth that came before it.

As well as applying himself intellectually to the process of determining whether he should include a hadeeth in his book the Imam would turn to Allah (T) before including any hadeeth in his book. He relates, "I would not put a hadeeth in my book until I had prayed 2 rakaat salaatul istikhaarah (this a prayer made to ask Allah (T) to guide one to the right action concerning any job or deed)."

(Mukadamah)

Whilst compiling the book in Madinah it was also the practice of the Imam to write the hadeeth whilst sitting between the minbar of the messenger of Allah (T) in the Prophet's (S) Masjid and his house. He did this because the Prophet (S) said, " What is between my Minbar and my house is a garden from the gardens of paradise."

The Imam collected over 600,000 hadeeth from which he selected 9,062 to put in his book. Every hadeeth that he came across was examined and put through a rigorous criterion to see whether it would measure up to the standard set by the Imam for inclusion in his book.

One of the rules that the Imam had for his hadeeth was that he would not accept a hadeeth for inclusion in his book if he found that the sanand (chain) included two people, one narrating from the other, and there was no way of verifying that they had met even if they had lived in the same locality. Other compilers of hadeeth, including Imam Muslim would settle for the fact that they had lived in the same area as proof that they had probably met but Imam Bukhari would reject the hadeeth from inclusion in his book if there was no proof of their meeting. This illustrates the rigour the Imam applied in selecting hadeeth.

Another rule of the Imam was that he would only accept a hadeeth for inclusion in his book if each person in the sanad (chain) was narrating to one of his best students. By this he meant that each person in the

chain was narrating to someone who had spent a lot of time with him, the narrator had an excellent memory and was regarded as being a good Muslim. If any of these qualities was lacking in any of the people that was being narrated to, then the Imam would not accept the hadeeth for inclusion in his book.

To put this into context it is worthwhile mentioning the work of another scholar Al Hazaamee. He used 5 levels to classify each link in a chain of narrators. In this scale the highest level was occupied by the hadeeth collected by Bukhari and some of those collected by Muslim. Imam Bukhari spent 16 years in the compilation of his book. During these 16 years he travelled the length and breadth of the land collecting hadeeth from as many people as he could. This is why it is the belief of the Ahlus Sunnah that this is the most authentic book of hadeeth and the most authentic book after the Qur'an.

(At Tadrib / Al Baisul hatheeth)

However this does not mean that it is the only book that contains only authentic hadeeth as there are several others, Sahih al Muslim, Sahih of Ibn Khuzaima, Sahih of Ibn Hiban, Sahih of Ibn as Sakan, Sahih of ash Sharqi, Al Mustadrak of Hakim and Al Muntaqa of Ibn al Jarood to name a few. It simply means that of these it is the best.

Acceptance of Sahih Al Bukhari

Abu Zaid al Marvazi relates, I was sleeping between the Black Stone and the Place of Ibraheem when I saw the Prophet (S) in my dream. He said to me "Oh Abu Zaid, how long will you continue on teaching the Book of Imam Shafi?, When are you going to begin teaching my book?" I asked, "Which is your book?" He replied, "The Book of Muhammad bin Ismaeel."

(Mukadamah)

Exegesis of Sahih Al Bukhari

Many commentaries exceeding many volumes have been written on this book, a few are listed.

1. Fathul Bari by Ibn Hajar.
2. Umdatul Qari by Aini.
3. Irshaadus saari by Qastalani.
4. Al Kawakib al Dirari by Al Karmani.
5. At Tawsheeh by Jalud din As Suyuti.
6. At Talwee by Ala uddin Miglatee.
7. Ah'laamus Sunan by Abu Salaiman al Khattabi.
8. The exegesis of Nawawi.
9. The exegesis of Ibn Battal.
10. Tyseerul Qari by Nurul Haq Ad Dehlawi.
11. Faidul Bari by Anwar Shah Al Kashmiri.
12. Lami ud Dirari by Muhammad Zakariya al Khandalwi
13. Sharhul Muhalab by Muhalab Bin Abi Safarat.
14. Shar Ibn Teen by Abdul Walid bin Teen.
15. Al Kawkib us Sari by Abul Hasan Ali bin Hussain.

Masters Opinion's Regarding Sahih Al Bukhari

Imam Nasai said, "The best of these books is the book of Bukhari."

Sheikh Ibn Taymiyyah said, "There is no book beneath the heaven more authentic than Sahih of Bukhari and Muslim after the Qur'an."

Imam Dhabi said, "The best book of Islam and the most superior book after the Qur'an is the book of Imam Bukhari."

Did Imam Bukhari (R) Compile All The Sahih Hadeeth ?

Some people seem to think that the two great Imams, Imam Bukhari and Imam Muslim compiled all the Sahih hadeeth there ever were and thus if a hadeeth is not in Sahih Bukhari and Sahih Muslim it is not authentic. What is the reality behind this?

Masters Opinion's

Huffaz and masters of hadeeth have clearly stated that Imam Bukhari and Imam Muslim have not compiled all the Sahih hadeeth and nor did they take the responsibility of compiling all the Sahih hadeeth

(Al hadeeth Wal Muhadeethoon)

Ibn Kathir says, "Bukhari and Muslim have not compiled all the sahih hadeeth and nor did they take the responsibility of compiling all the sahih hadeeth as they themselves authenticated many hadeeth which are not in their books." Imam Tirmidhi and others relate from Imam Bukhari that he had said regarding certain hadeeth that are sahih which are not found in his book but are found in one of the Sunans."

(al Baithul Hatheeth)

Imam Bukhari And Imam Muslim's Opinion

Imam Bukhari has said, "I have not recorded in my book except Sahih hadeeth. Fearing the book will become too long I have left out many Sahih hadeeth."

(al hadeeth Wal Muhadeethoon)

Further more the great Imam has said, "I have memorised 100 000 Sahih hadeeth." But there are only a few thousand hadeeth in his book, this shows that he did not compile all the authentic hadeeth.

Imam Muslim has said, "All the Sahih hadeeth I have I have not re-

corded them in this book. I have only recorded those that are agreed upon."

(al hadeeth Wal Muhadeethoon)

It is related that when Imam Muslim was reproached for compiling a book only containing Sahih hadeeth and it was said to him, "This will give the Ahlul biddah an excuse if a hadeeth is against them, they will say this is not Sahih as it is not in Sahih Muslim." Imam Muslim replied, "I have compiled this book and said it is Sahih. I have not said that those hadeeth which are not inside this book are da'eef (weak)."

(Al hadeeth Wal Muhadeethoon)

The following Audio Cassettes and Books are also available from

Al Ma'hadul Islami

The Return Of Jesus (inc Book)
The Day Of Judgement (inc Book)
Imam Bukhari (inc Book)
History Of The Qur'an
History Of The Sunnah
The Mercy Of Allah
The Power Of Allah
Challenge Of The Qur'an
Love For The Prophet
Love And Brotherhood
The Gift Of Youth
Paradise
The Mahdi
Gog Magog
The Beast
Dajaal
Hell

For More Details About These And Other Titles
Please Contact The Institute - Tel : 01274 575600
Free Literature is Also Available On Request

If Mohammad Bin Ismaeel was from amongst the Sahaba, he would be a sign

(Qutaibah)

I have not seen anybody beneath the heaven that knows the hadith better than Mohammad Bin Ismaeel

(Ibn Khuzaimah)

I testify that there is nobody like you on the earth

(Muslim Bin Hajaj)

Published by
Al Ma'hadul Islami
Islamic Academy
40 Greaves Street, Bradford BD5 7PE.
Tel. 01274 575600

£2